The Bombay Guardian.

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WEEKLY REVIEW.

—A Freemason of Madras is in a great state of wrath because some Christian has sent him a pamphlet in which it is stated that the god which the Freemasons worship is not the God of the Bible who is only known through Christ, whom the Freemasons deliberately ignore. After a great deal of talk about "Sectarian bigotry" and the statement that "the Bible has no more effect on people's actions, than if it had never been written," the Freemason ends up his angry letter to the *Madras Standard* with the amazing information that "Cock fighting occupies most of my leisure time, and I would far prefer a present of a smart gamecock, to controversies with *Padres*."

—The news of the death of J. Denham Smith is just to hand. His name is deeply revered in all Evangelical circles. The grandson of one of the two magistrates who refused to commit John Wesley on a charge of riot, he was, in a much smaller sphere, as energetic an evangelist as John Wesley himself. He first came into public notice in the great revival in Ireland which took place in the years 1859—62, when he followed the tracks of Grattan Guinness in an almost unparalleled series of evangelistic successes. Previous to this he had been the pastor of an Irish Church for twenty years. Afterwards he moved to London, and was one of the pioneers in that vast city of the "Mission-Hall" system. With the assistance of Lords Cholmondely, Shaftesbury, and Kintore, he started some of the finest of them. Denham Smith was specially noted for the fulness with which he preached the fact of a risen Christ, and was the means of rousing many Christians from a state of spiritual torpor, to lives of great usefulness. The last message from his dying bed was "*once more* I send my fond love to all my dear friends, and I say that all the truths that I ever preached have far more, and infinitely far more, power to sustain than anything that living or dying would require. The sweet promise of *to-day* is :

> 'I will hold thy right hand.'
> '*Certainly* I will be with thee.' "

—The Rev. John McNeill, the "Scottish Spurgeon," is evidently a wide-awake sort of man. His new pastorate, that of the famous and fashionable Regent Square Church, London, has already had proofs that he is in no mood to stand by the "traditions of the elders," if the said traditions stand in the way of the progress of the kingdom of Jesus Christ. One of the first things his new flock did was to present him with a "splendid pulpit gown and cassock" which he promised them that he would faithfully wear when he went into the pulpit, and as faithfully take off when he got there. He called the pulpit a "bad eminence" and strongly advocated the platform where he could speak by "freedom of movement," as well as by the tongue. Mr. McNeill follows a very stately divine, the celebrated Dr. Dykes, but the congregation are celebrated for praying for, and upholding the preacher, and knew who and what manner of man they were calling for, when they invited Mr. McNeill to take his place, so that a vigorous and useful career may reasonably be prophesied for the "Scottish Spurgeon" at Regent Square Church.

—*A propos* of the superiority of secular dress and platforms over "splendid pulpit gowns" and the "bad eminence" of pulpits, for mission work, we remember one occasion in which an evangelist was called upon to address a great audience of working-men. There was a pulpit, and there was a magnificent "brass-eagle" Bible stand. The evangelist was formally and with state, introduced into the pulpit, from which he quickly descended when the meeting was fairly in his hands, and putting his shoulder to the heavy "brass eagle" stand, he marched it off to a corner of the church out of the way, and after remarking that now he had plenty of room for work, took his position in the front of the congregation, and walking up and down inside the altar-rails as he spoke, enforced his remarks by the "speaking gesture" as well as by the word of mouth. Of course he was not clothed in clerical costume. His audience were at once at ease with him ; they did not go to sleep, for they "could not if they would ;" and at the end of the service a large number professed to be converted. A similar adaptation of methods would greatly contribute to the success of mission-work in many parts of the Indian field.

—Mr. W. H. Smith from the Conservative side of the House of Commons, Mr. W. E. Gladstone from the Liberal side, and Mr. MacCarthy on behalf of the Irish party, paid liberal tribute to the memory of John Bright on the 29th ult. The whole of the members of the House of Commons remained with their heads uncovered during the delivery of the speeches.

—Mr. Wallace J. Gladwin, one of the editors of the *Banner of Asia*, and also of the *India Watchman*, sailed from Bombay for Liverpool with his two boys by the merchant steamship *Scots Greys* on Saturday evening last. They were the only passengers. The ship was visited by a number of his friends during the evening. He expects to return to Bombay from America about November next, after a good time of usefulness in that country and in England. His motherless boys will remain in America under the care of Mr. Gladwin's only surviving sister. This is his first visit to America since he left it to come to India as a missionary seventeen years ago.

—Hugh Price Hughes' denunciation of war-mongers and the war-panic policy has brought forth some interesting and sympathetic letters from Members of Parliament. One of the longest and most practicable is from Walter S. B. McLaren, M. P., who, writing from the House of Commons, says :—

There is, I am convinced, nothing but the unwisdom of our own statesmen of both parties to prevent a great scheme of International Arbitration being adopted between Great Britain and most, if not all, of the other countries of the world. In most cases the difficulty of obtaining an arbitration is enormously increased when it is proposed after the dispute has arisen. Both sides are then deeply committed to their own view, and it is not easy either to agree on the terms of the reference or to choose arbitrators. The *Alabama* Arbitration Treaty, which Mr. Hughes so rightly describes as one of the two most glorious events in English history, broke down once, and nearly so a second time, owing to these difficulties. In the Parnell Commission Act we have another good example, on a smaller scale, of the objections to appointing a special court to try a special case after the dispute has arisen and been aggravated by discussion on each side. The proper and the perfectly feasible course is to have general Arbitration Treaties with as many States as possible ; to appoint judges or arbitrators, who shall hold the office for life ; to gradually develop a system of international law which shall be binding on all the parties to the treaty, and to state the classes of subjects that should be submitted to the Court. I believe Great Britain might safely submit every dispute she is likely to have to such a Court ; but other nations might not be willing to do the same. In that case each nation, on signing an Arbitration Treaty, would specify what subjects it would submit to the arbitrators. For example, all boundary disputes, all commercial disputes, questions of fishing rights, questions arising out of alleged insults or wrongs done to each other's subjects, and many other minor matters, could be unhesitatingly handed over. As the Court in time grew stronger, and confidence increased in it, questions of greater importance would be entrusted to it, till at length public opinion would insist on every dispute being settled by arbitration.

—The finish of Mr. McLaren's letter betokens a thoughtfulness for the future which is lamentably absent from much of British statesmanship. Mr. McLaren touches another serious question when he remarks :—

If we do not adopt arbitration and adhere to a strictly pacific policy, we shall ultimately lose our great colonies. They may be willing to send a few men to help us in the Soudan, or elsewhere, but if they found their cities bombarded by some enemy of ours against whom they had no quarrel, and with whom we might have arranged our difficulties by arbitration, they would soon let us know that they would retire from partnership with us. Any attempt also, under a scheme of federation, to make them pay their share of the Army and Navy, would probably lead to the same result. They can have no sympathy with our ever-increasing military expenditure. For my part, I regard it as folly and wickedness. The independent position held by this country makes it strong enough to stand aloof from the military rivalry of other nations. We should unceasingly protest against it, and urge our Continental neighbours to adopt arbitration treaties with us, and with each other. Unhappily, the conduct of

Lord Wolseley in advocating universal military service does incalculable harm on the other side, but this should make us redouble our efforts to check the mischief. I hope a stand will be made in Parliament against the increased expenditure to be proposed this year. In any case, the powerful advocacy of Mr. Hugh Price Hughes will have done great good in again calling attention to this ever-present evil.

—It is expected that the Duke of Connaught will be followed by General Sir George Greaves, a personal friend of Lord Wolseley. We trust that he is not touched with Lord Wolseley's military madness. India is poor, and is already heavily burdened with military finance.

—The *British Weekly* says that the directors of the London Missionary Society propose to allow missionaries only second-class fares, instead of first as hitherto, on board ship, which will save £1,200 per year.

—The English *Methodist Recorder* sharply rebukes those who are attacking Mr. Caine for desiring definite results in mission work. The editor says :—

The Master did not say that the field was wide and wanted much sowing. He said "the harvest is great," "the fields are white," "I sent you to reap." If results are not such as correspond to agencies, why is it? The sooner the reason is known the better for India and for England.

—"A. B. C." writing in a contemporary of some of the secular educational "missionaries" in Bombay, says—

It is not wise that these highly educated men should exclusively confine their labours to the narrow circle of professorial duties: they should ever feel that they are missionaries first and last and always, and that their professorial duties are but a subordinate part of legitimate missionary work, and they should, therefore, be seen pleading the Saviour's cause in the street and the bazaar, in the houses of the Natives, and at their social or religious gatherings. Surely extemporaneous addresses of scholars whose hearts are ablaze cannot but attract and captivate willing and ardent listeners; and if these men have no success in this way, they should consider themselves as men who have mistaken their calling, and set sail at once for their father-land.

"A. B. C." looks regretfully back to the early evangelistic days of Dr. Wilson, when he used to do this very thing.

—There have been some men who have lived so close to God, that the ordinary fear of the animal creation for man, has found no place with regard to them. John Woolman, the Quaker pioneer in the Anti-slavery movement, was one of these. Birds would often come and perch on his shoulder quite fearlessly, and the wildest domestic animals were quiet in his presence. Charles Wesley appears to have been another of this class. One day when he was standing at an open window, he saw a little bird chased by a hawk. Directly it saw Mr. Wesley it flew directly for him, and sheltered in the folds of his coat, its panting breast rested against the great heart of the good man. The fluttering was soon stilled, for the frightened bird had found a safe shelter, and when the danger was passed, spreading its wings, it soared again into the skies. Mr. Wesley thereupon sat down at his writing-table and composed the now celebrated hymn,

Jesus Lover of my soul,
Let me to Thy bosom fly, etc.

—An American Unitarian paper, copied by a Brahmo Somaj paper, objects to men being asked if they are ready to die. Naturally! What "sure and certain hope of a glorious resurrection" has either American or Indian Unitarianism to tell about?

—Mr. G. F. Sheppard writes to us as follows from Tithal on the 29th ult :—

I have seen to-day in the *Bombay Gazette* an Extract from your paper commenting on the fact of a certain Gujarati pamphlet having been distributed as a school prize at Surat.

The responsibility attaches to those by whom the books were provided for presentation, and explanation has been already called for. It is obviously unfair to attach blame to a visitor who could not have known the contents of the vernacular works thus provided, and who naturally relied on the discretion of the school Committee.

We are glad to hear that "explanation has been already called for" from the persons who were the means of setting the vile book in question in circulation amongst Hindu girls. Mr. Sheppard's letter, however, does not alter our position a whit. Amongst her heathen co-adjutors Miss Manning has plenty of friends who could read Gujerathi, and neither she nor the Government in whose schools the books were circulated can be exonerated from blame in not enquiring as to the books that they were distributing. Once more we emphasize the fact that it is impossible for either Miss Manning and her Indian Association, or the Government, to be neutral with regard to Jesus Christ in this land. If they will not help His cause, they are assisting heathenism.

—The *Christian* attributes the present spiritual depression in Liverpool to the fact that "artificialities, spectacular rituals, musical performances, negative theologies, ornate buildings, have become the dependence. These substitutes for the religion of Jesus our Lord, and efforts to please the unconverted, instead of saving them, have proved a portentous and tremendous mistake. The people have not been won by them; the fault has not been in our Christianity, but in the false representations of it."

—The apostle James, in his general epistle, vehemently warns the Churches against partiality in favour of a rich man because he is rich, and says "if ye have respect of persons ye commit sin." The Rev. J. Forrest, minister of St. Andrew's Church, Douglas, Isle of Man, has been finding out the frightful effects which are caused by choosing godless, rich men as elders and deacons. Before his advent to the Church two years ago, his present elders were chosen. On the 25th of January last the majority of them sat down to a "Burns" supper, to celebrate the memory of a drunken profligate, and on Feb. 3rd they all of them sat down to the Lord's Supper to celebrate the memory of the death of the Saviour of the world! They had done precisely the same thing the year before in spite of the protest of their pastor, and had, in addition, done everything to thwart his evangelistic efforts. Mr. Forrest therefore sent in his resignation to the Presbytery of Liverpool, and a committee was appointed to report on the resignation. The Committee consisted no doubt, of other godless rich elders and deacons, for they brought in a report to the effect that they were unanimously of the opinion that there was "no sufficient reason for the resignation of the minister"! that the matter complained of should have been treated with "mutual forbearance and love"! and hinted that because the elders did not get drunk at the Burns' supper they were not to blame! They also regretted "in the interests of religion" that Mr. Forrest had resigned! Mr. Forrest after a considerable amount of discussion, was permitted to reply to this Report, and in the course of his remarks said that he would confine himself to the Burns' supper as the ground of his resignation. He said :—

To Burns as a poet he had very serious objections, and he particularly objected to certain of his poems and songs, and he was brought face to face with a social and undesirable influence that had grown for a century round the name of Burns—it was an indescribable something which especially existed when men were met together for social enjoyment, and was the offspring of certain of Burns' songs. He then referred to the hold which Burns had obtained on the agricultural class, in consequence of which his works had been termed the "ploughman's bible." He then quoted statistics as to illegitimacy of children in certain Scottish parishes, saying that in some places it had reached as high as 40 per cent. of the birth-rate, and he drew the inference that the teaching of Burns was connected with this fact. He objected to the false logic poured out at the Burns' suppers, and he was of opinion that there was no cup which poisoned and destroyed the minds of men like the cup which Burns blessed altogether. He asked were office-bearers of a Church to patronise such affairs, and not be held guilty of fostering profanity and bringing dishonour to the Christian name? It struck him that if those men were jovial, perfectly happy, and enjoyed songs of the character of "Willie brewed a peck o' maut," they could not have any earnest thoughts in respect to sitting down at the Lord's table.

A ministerial member of the Presbytery, a "false prophet" indeed, in reply to Mr. Forrest, shamelessly defended the elders, and said that they had gone half way to meet Mr. Forrest's "exagerated views" and had changed the name of the "Burns' Supper" into the "Caledonian Institution." He further said that Christ had not forbidden Burns' suppers, and therefore Mr. Forrest should not! He said that Mr. Forrest had aggravated the very evil he deplored by resigning, and that if some of them who had been many years in the ministry had troubled their heads about such quibbles they would not have been in the ministry to-day!

—The factory workers of Lancashire are demanding that their brethren in India should be protected by a similar Factory Act to the one that prevails in England.

—It is much more agreeable to every earnest Christian to comment upon the successes of Christian effort, than to do the necessary work of pourtraying its defects. During the six years 1881-7 the American Missionary Societies alone gained 33,348 Native Christians and 23,748 Native communicants. The exact figures for each are as follows

	Native Christians.	Communicants.
American Baptist	18,036	11,843
United Presbyterians	6,315	4,173
Methodist Episcopal Church	3,126	3,395
Lutherans	2,319	2,739

These vast numbers of converts were gained by the simple preaching of the Gospel. Dr. Clough, the Baptist Missionary at Ongole, has baptised *over one thousand* adults since the new year began.

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FAREWELL OF REV. JOHN FORGAN.

The Rev. John Forgan preached a farewell sermon in the Free Church, Esplanade Road, on the evening of Sabbath the 31st ult. There was a full attendance. At the close of a sermon from Luke xxiv. 28, Mr. Forgan spoke of his approaching removal to Simla. He said, Christ is the great Head of the Church, and in the course of His Providence, changes come for congregations and pastors. It is our part to recognize His will in connection with these changes and to profit by them. In obedience to what I believed to be His will more than four years ago I left an attached congregation and a very interesting field of labour at home. I have never had reason to doubt that I was rightly guided in the step I then took, nor have I for a single day regretted that I came to India. And now that I have been led to respond to a call to labour in another part of the field I trust I have been under the same gracious guidance. It was my great joy to hear of a remarkable outpouring of God's Spirit on the congregation and community in which I laboured at home, a year after I left, and I have been cheered to hear from time to time since of the good work going on. I can desire nothing better for Bombay, than that similar tidings should reach me in regard to the progress of the Gospel amongst you, and certainly no tidings will give greater joy to my heart. The work is God's and He knows what is best for its ultimate advancement. Had I been leaving for England instead of for Simla, I would have endeavoured to prevent the recurrence of a vacancy, and if possible remained until the arrival of another minister from there. I trust that in good time God will send you a pastor after his own heart, to go out and in amongst you and break amongst you the bread of life. The ministry is the gift of the Risen Saviour, and wherever Christ has a faithful people He will provide for them a pastor. The medium through which He bestows this as well as His other gifts is earnest believing prayer on the part of His people. Let that not be wanting on your part, but ask that ye may receive, ask earnestly that ye may receive well. From the peculiarity of your situation, the ministry is even more directly, in your case one might say, a gift from the great Head of the Church, therefore go directly to Him in regard to it. Meanwhile keep well together, and strengthen the hands of the missionaries of our church who have in the midst of their own labours, come to your help as on former occasions. The change in the pastorate is in itself a discipline from which some lessons may be learned. It may serve to impress upon you the lesson that the work of the congregation belongs to the membership of the congregation and not to the minister alone, and that while ministers may be removed to other parts of the field, the work is still to be carried forward. If this change bring home to the members of the congregation a deeper sense of individual obligation in connection with the work of Christ in its midst, and lead them to burden themselves more with it, it may work for good in unexpected ways. It is no uncommon thing for Providence to remove our props from us that we may learn to exert ourselves, and we should not quarrel with the lesson.

The strain of modern life is tending to make pastorates shorter. Nor is the tendency to be altogether deprecated. The three years rotation system of the Methodists may be too short, and may sometimes work with an arbitrary uniformity, but so great an organizer as John Wesley doubtless had profound reasons for adopting it. The first years of a ministry, it is frequently remarked, are in general the most fruitful in conversions, and timely change may prevent stagnation. Moab was described by the ancient prophet as having been at ease from his youth, and as having been settled on his lees and not emptied from vessel to vessel, and that therefore his taste remained in him and his scent was not changed. In order to be purified the wine must be emptied from vessel to vessel as Israel had been. It will not be all loss if the experience of change in the history of a congregation result in the spiritual edge and freshness of the ministry being preserved. Nor will it be all loss if it lead to a more spiritual realization of the ends of the ministry on the part of both pastor and people. Christ is ever making as if He would go further, and the possibility of a ministry's being limited in its duration should lead both pastor and people to make the most of it while it lasts. Its close is certainly fitted to lead both to ask how far its opportunities have been improved. The Christian ministry is no merely human ordinance. It is an institution of Christ for the salvation of souls. If it does not mean that, the less any of us have to do with it the better for us. These four years have not passed without adding to your responsibilities and mine. I could wish that I had preached Christ more simply, more lovingly, more faithfully than I have done, and that I had been more instant in season and out of season warning you to be prepared for Eternity. This satisfaction I have, that with all imperfection Jesus Christ and Him crucified has been the subject-matter of my preaching, and that I have endeavoured to exclude whatever was inconsistent there-with. I have verified during these years in my preparations for the pulpit the saying of Luther, that to have prayed well was to have studied well, and I have known also what it was in this place out of weakness to be made strong. I trust my ministry has not been altogether a thing of naught. The day shall declare what it has been, and how much of it will abide the fire. I have been thankful for the varied opportunity of holding forth the word of life, presented by the fluctuating population of a city like Bombay, by the many comers and goers to our port, and others who have occasion to pass through our city.

I have been thankful for the opportunity of taking part in Christian work outside of my own congregation, and for my intercourse with the missionaries of our own and other churches the prospect of which formed one element of attraction when I left home for India. I have been helped by the prayers and spiritual sympathy of workers for Christ whom it has been a great privilege to know, and I shall carry with me through life the inspiring memory of that great servant of Christ who finished his course amongst us little more than a year ago. I am thankful that while I am leaving Bombay. I am not yet leaving India, for I should like to see more of the progress of the Kingdom of Christ in this interesting land, I am glad also to remain longer in a land where work for Christ is so much needed both among our own countrymen and the people of the land. These four years, my brethren, contain sacred memories for you and for me. We are so many years nearer Eternity. Oh that we were all prepared for its tremendous realities. Some of you, alas! are still unsaved, still unconverted—still without Christ. Once more I intreat you to close with Him, and to trust Him who shed His blood that your sins might be forgiven. "There is no other name given under Heaven whereby we can be saved." Without Him you will pass to an undone Eternity.

I have to thank you as a congregation for much kindness and forbearance I close my ministry among you with the words of the great Apostle of the Gentiles—"let your conversation be as becometh the Gospel of Christ: that whether I come and see you or else be absent, I may hear of your affairs; that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." "Finally brethren farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

A SERIOUS QUESTION FOR INDIA.

A great deal has been said and written lately about leprosy in India. Mr. William Tebb writes upon this subject from George Town in British Guiana, insisting upon the fact that large numbers of cases there are caused by vaccine lymph taken from those who have, unknown to the doctors, the taint of leprosy in the blood. He dwells upon the fact that leprosy is not, in the ordinary sense, contagious. In his travels in the Virgin Islands, in the Leeward and Windward Islands, in British Guiana and in Venezuela, he has failed to discover a single case in which a nurse, a doctor, or a hospital attendant has caught the disease. He then goes on to quote Dr. Manget, the Surgeon-General of the Colony of British Guiana in 1879, who says, "Many young children are brought to me in the incipient stages of the disease (leprosy)." He adds that the disease is spreading. In the Surgeon-General's Report for 1887, Dr. C. F. Castor, the medical superintendent of the Leper Asylum, states that the disease is still spreading. Mr. Tebb says that the Leper Asylums at Trinidad and Barbadoes, as well as those at Mahaica and Gorchum, British Guiana, are full to overflowing, so much so, that the Colonial Hospital has been obliged to make room for the extra patients. The Governor of the Leeward Islands, Mr. Haynes Smith, informed him that during his long experience in Demerara he had been forced to come to the conclusion that the disease was steadily and constantly increasing.

Mr. Tebb insists that the disease is propagated by vaccination, and says, "During a visit up the River Essequebo, the British Commissioner and Resident Magistrate, Mr. Michael McTurk, of Kalacoon, a man of keen powers of observation, told me he knew for a fact that leprosy was communicated by vaccination. He was intimately acquainted with a healthy family, in which one of the children was infected with leprosy by vaccine virus from a leprous child. The unfortunate victim was isolated in a small building in the garden of its parent's house, and after some years of suffering succumbed to this hideous malady. As an explorer, Mr. McTurk had been much amongst the South American Natives, all his servants and boatmen belonging to that race, and he had never known or heard of a case of leprosy amongst them. This was confirmed by Mr. John Bracey, of Bartica Grove, a South American trader of twenty-nine years' experience amongst the Macousi and Wapisiana tribes, and by the Rev. J. Keelan, the missionary to this South American settlement. No South American Native will allow himself or his children to be vaccinated, and their immunity from leprosy is attributed to this circumstance."

Dr. Ferguson of the Colonial Hospital, Georgetown, told Mr. Tebb that the increase of leprosy in British Guiana was most serious, and said that there was great difficulty in inducing Native parents to have their children vaccinated for fear of introducing leprous matter into their system. Dr. John D. Hillis, F. R. C. S., late Medical Superintendent-General of the Leper Asylum, Mahaica, British Guiana, points out the fact that the aboriginal tribes in that colony, who will not permit their children to be vaccinated, are free from the disease. He quotes several cases, in inhabitants of the towns, of leprosy propagated by vaccination, and says, "I have already given some cases in which there could be no reasonable doubt but that the disease was produced by vaccination with tainted lymph . . . . and we have the testimony in favour of this mode of propagation from such men as Tilbury Fox, and Erasmus Wilson."

Dr. J. Bechtinger of St. Thomas, in the West Indies, says that the largest percentage of lepers to population is to be found in the Sandwich Islands, which is estimated as high as ten per cent. He says that this disease was practically unknown in these islands previous to the introduction of vaccination. Dr. Bechtinger has devoted twenty-seven years to the study

of leprosy in the West Indies, the Sandwich Islands, British Guiana and India, and is therefore entitled to a respectful hearing. He emphatically affirms that vaccination is responsible for the propagation of a serious proportion of the increase of this disease.

There are some who are opposed to vaccination altogether, saying, with reason, that smallpox is a disease caused by dirt and filthy living, and will never be removed except by removing the cause; and that whilst India, or any other country, remains a dirty country, no amount of vaccination will stamp out a dirt-disease. But leaving that aspect of the question alone, it is a certain fact that if we have to choose between the danger of leprosy and small-pox, let us by all means have the latter. The ghastly sights to be seen in every Indian public thoroughfare of the scabious handless arms and footless legs of begging lepers, forbid any other alternative. Small-pox is bad, but leprosy is a hundred-fold worse.

UNEXPECTED AND IMMEDIATE ANSWER TO PRAYER.

Dr. Arthur T. Pierson, of New York, twelve years ago became painfully convinced that the Churches were not reaching the people. He called the members of his own church together, and they prayed earnestly that everything that might hinder them as a church from reaching the unsaved might be removed. "While we were praying," says Dr. Pierson in his volume on "Evangelistic Work," "that building was burning." A lath had caught fire from one of the flues, and before morning the fine and elegant building was totally destroyed. The congregation interpreted the fire as in some way an answer to their prayers. While the church was rebuilding evangelistic services were carried on in an opera-house; the whole church becoming evangelistic, and carrying on missionary operations in destitute districts. When the new church was opened, instead of becoming, as it had been before, a select church of the rich, it was transformed into a church of the masses, all seats being free. Since then it has been a centre of active and successful work.

AN ARGUMENT THAT CUT BOTH WAYS.

Dr. Lord was the pastor of the State Church at Norwich, Connecticut, U. S. A., when Whitefield was labouring there with his well-known success. At first Dr. Lord, who was a good man, was inclined to work with Whitefield, but his prejudices were allowed to get the better of his piety, and he began to persecute and oppress. There was a large secession from his church to form a Separatist congregation, and out of this movement the Baptist church was evolved. The Doctor came poorly off, for many refused to pay the tax, and he was reduced to the necessity of collecting the tax himself. One day he called upon a barber named Collier:—

"Mr. Collier," said he, "I have a small bill against you."

"A bill against me, Dr. Lord? For what?"

"Why, your rate for my preaching."

"For your preaching? Why I have never heard you; I don't recollect that I ever entered your meeting-house."

"That's not my fault, Mr. Collier; the meeting-house was open."

"Very well," said the barber, "But, look here, I have a small bill against you, Dr. Lord."

"A bill against me? For what?"

"Why, for barbering."

"For barbering? I never before entered your shop."

"That's not my fault, Dr. Lord, my shop was open!"

This keen argument of the barber *cut* the conversation, and Dr. Lord followed suit.

News of the Week.

General.

—The Indian Temperance Association held its annual meeting on the 20th ult. The Rev. J. Forgan who has been president of the association for the past two years occupied the chair for the last time in that capacity. Being about to leave Bombay he has resigned his office. The Committee were able to report progress. The members are equal in number to last year in spite of many members having removed, &c. Branch societies have been established at Baroda and Igatpuri. In addition to this several temperance societies in Bombay have become affiliated with the association. The association is Rs. 500 in debt but they confidently look to their members to quickly clear this off.

—Considerable surprise seems to have been caused by the discovery that the Lansdowne Bridge swayed as the people went over on the day of its opening. After the gates had been formally unlocked, and Lord Reay headed the crowd that pressed on the bridge, the swaying motion became very marked: it was not altogether easy to keep on a straight line, and Lord Reay discreetly shortened his stay upon the structure. Later on, the swaying motion, when there were but two files of passengers on the sideways, was clearly perceptible to the eye; and the lateral movement was from one third to one-half a foot in extent. It may be true that there is no danger to the trains as during the testing with two engines and 720 tons of loaded carriages there was no deflection downwards. Still the passage of a large number of wayfarers might cause serious danger to the stability of the bridge, and it will be therefore wise to take further precautions. One engineering authority thinks all danger might be obviated by a widening of the present platform.

—At a meeting of the Calcutta Municipality on Thursday the budget for the ensuing year was considered and passed. The expenditure is to be Rs. 26,57,000 as against Rs. 21,93,000 last year. Three lakhs are to be spent on special improvements. The house-rate was fixed at 9½ per cent., the chairman's proposal that it should be 10 per cent. being negatived. The water-rate was fixed at 6 per cent. lighting 2 per cent, and sewage 2 per cent. Mr. J. A. Apcar drew attention to the illegality of municipal funds having been spent on illuminating the addresses to the late and present Viceroys, and moved that such charges should be disallowed. The motion was rejected.

—The Chenab Bridge over the Indus, it is hoped, will be opened about the end of the year. To facilitate the construction, floating scaffolding is about to be tried, and if it succeeds, the bridge will be finished within a year of its commencement.

—Mr. Caine, M. P., has given notice of a resolution in the House of Commons on the administration of the liquor and opium laws in India.

—The *Overland Mail* has the story of a venerable-looking peasant who recently appeared at Klausenburg, the capital of Transylvania, to petition pecuniary assistance at the orphanage there for his adopted child. Cross-questioned, he stated that he was in his 103rd year, and that he had made a two days' journey on foot from his native village. He stated further that he rarely touched meat; and that, having been extremely poor all his life, he had lived chiefly on oat bread and maize porridge. He had not tasted wine for years, as he could not afford to go to the village tavern. On being subsequently taken to a photographer's to have his likeness taken he became very frightened, and, having never seen a photographic apparatus, inquired nervously whether he would survive the operation.

—Stormy weather is reported from various parts of England and in some districts there have been serious floods. In parts of Somersetshire, Gloucestershire, and Devonshire there has been great destruction of property, and it is feared that several lives have been lost. From Leicester it is stated that the water in the Soar Valley rose rapidly, and made its way on to the Midland Railway, which was flooded for the greater portion of ten miles. At Bristol a number of streets have been under water to the depth of four feet and boats had to be used as a means of conveyance from one part of the town to another. Such a flood has not been known in Bristol since the year 1808.

—The *Rock* gives an incident that embodies a very practical suggestion to all school authorities: Miss Finn, a teacher in one of the Cincinnati schools, found the school building on fire. The schools in that city have a fire alarm drill. The teacher quietly gave the usual fire alarm, and seven hundred pupils marched out of the building in an orderly manner, many of them probably with no knowledge that there was real occasion for the retreat.

—The Nile (a telegram of March 8 says) has not fallen since the beginning of the month. This fact denotes an improvement, and though the stream has already reached the ordinary level of May and June, it is hoped that there will be a sufficiency of water for the crops in the Delta.

—The new dining-room cars which it is intended to attach to the special Indian mail train running between Brindisi and Calais were expected to be completed and in working order by the time the great home-ward rush commenced, about the end of March. This will be an enormous convenience to Indian and Australian passengers, insuring, as it will, properly served meals on board, instead of occasional excursions to the draughty restaurants of Modane, Turin, and Bologna.

—A slight shock of earthquake was felt at Mangalore on Monday at a quarter to nine in the morning, lasting three seconds, passing east to west.

—A disastrous explosion of gas occurred on the afternoon of the 13th ult. at Brynnally Colliery, about two miles from Wrexham. It took place at half-past two o'clock, about an hour before the men of the day shift usually come to the surface. There were about one hundred and twenty men in the workings at the time, and of these twenty have perished. Such an explosion has not been known in the neighbourhood for many years.

—The Royal Academy have declined to open their gallery on Sundays.

—Mr. Campbell, M.P., claims £5,000 damages against the *Times* for libel upon him in connection with the Parnell letters.

—Mr. Spurgeon is preparing a new work on proverbs, using for it the materials collected in his "John Ploughman's Almanack."

—Sunday is now generally observed in Japan as a day of rest. The movement began with the closing of the Government establishments on Sundays.

—An English Episcopal clergyman was licensed as "perpetual curate" of a church in 1819, and after seventy years he is still occupying the position. His title seems to be not a misnomer.

—The United Kingdom Temperance and General Provident Institution statistics are in favour of total abstinence as compared with moderation. During a period of 22 years, out of 100 expected to die (based on the tables of mortality used by insurance offices) in the Temperance Section only 71 did die, while in the General Section the proportion was 97-4 per cent., giving an advantage of over 26 per cent. to the Total Abstinence Section. "I may add," says Dr. Dawson Burns, whose figures we quote, "that in consequence of the lesser mortality in the Temperance Section, the bonuses have been far larger than in the General Section at each quinquennial division."—*Methodist Times.*

—Very little has come of the Cashmere letters. The *Pioneer* and Colonel Nesbit have done what they could; but the letters seem to have been forged.—*Indian Witness.*

—Mr. John Wanamaker, a member of President Harrison's Cabinet, is one of the wealthiest men in America. He never smokes nor drinks,

and conducts every Sabbath, a Sunday-school of 3,000 scholars in a house which has been built at his own expense.

—The impression is gaining ground, that the tour of the Duke of Connaught is due to his wish to see India quietly and unofficially before he leaves the country, which will be, it is said very shortly.

—Now that the king of Servia has abdicated, his cruelly-treated wife, Queen Nathalie, is going back to Servia. At least, it appears to be more than probable. Her little son, the new king, is said to be in danger unless his mother is restored to him. His longing for her is said to have become almost a kind of disease, and the first thing he did after his father had sworn allegiance was to sit down and write a long letter to her telling her all about it, and expressing an earnest hope that she would return.

—A bill has been introduced into the Illinois House prohibiting, under penalty of fine and imprisonment, the playing of ball on Sunday. Another bill proposes making Lincoln's birthday a holiday.

—The residence of H. H. the Rajah of Kaparthala, the new Durbar Hall, the Resident's bungalow, and the guests' House at Kaparthala, are to be lighted with incandescent electric lights on the alternating current transformer system. This will be the first application of the transformer system in India.

—The excitement in New York over a report that the Germans sank an American man-of-war at Samoa is confined to San Francisco. The rumour is discredited in New York and at Washington, and it is believed to have been spread by German traders for commercial reasons.

—At Willows, Cal., a flock of wild geese settled down on a forty acre field of grain, and picked it clean in two hours. The number of birds was estimated at 75,000.

—There were fifteen duels and sixteen suicides at the late Carnival at Monte Carlo; and twenty million francs were received during its continuance at one gambling-hell alone. This little plague spot of a State is a disgrace to European civilization.

—The Postmaster General has furnished some interesting statistics as to the number of money orders sent from Englishmen abroad to their relations at home, during last year. The number of people in Australasia, the United States, Canada, and South Africa, who sent money orders to their friends in Great Britain and Ireland, amounted to 635,256. The total amount of money sent was £1,825,998. The total amount per day averaged £5,000.

—The Government of India, after experiments that have extended over eight or ten years, have decided that carrier pigeons are not worth their keep as an auxiliary force. Accordingly the lofts where these birds are bred and trained with some little expense and much trouble, at Quetta, Peshawur, Dera Ghazi Khan and other places are to be put up to the hammer together with their inmates.

—The total number of deaths registered in Bombay, during the week ending Tuesday, 2nd April, 1889, was 471, being 3 more than the preceding week and 3 less than the week ending the 27th March, 1888; 36 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 11; Brahmins, 18; Lingayet, none; Bhattias, 6; Hindoos of other castes, 242; Hindoo outcastes, 47; Mussalmans, 109; Parsees, 21; Jews, none; Native Christians, 12; Eurasians, 1; Europeans, 2; while the rate of mortality per 1,000 of the population was 25·56. There were 125 deaths from remittent fever, being 18 more than the last week and 16 more than the corresponding week of last year. There were no deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 4. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 80, 16, and 19 last week, against 78, 26, and 17, respectively, in the corresponding week in the last year. During the week 241 births were reported in the different districts.

—After the departure of last mail, Sterling Exchange fell away rapidly from some unexplained reason, the lowest point of the week being touched on Monday, when Credits for the mail of the 12th inst. were placed at 1s. 4 7-16d. and for the early part of May at 1s. 4 13-32d. However, these rates have not been procurable since, and a firmer feeling has prevailed. Still quotations are $\frac{1}{8}$th lower than last Friday.

—During the past week the Viceroy and members of his Council have left Calcutta for Simla, and the Madras Government for Ootacamund.

—The P. and O. S. N. Co.'s s. s. Peshawar with the outward English mails of the 22nd ult. left Aden for Bombay at 5 p. m. on Tuesday.

Missionary and Church Intelligence.

—A new Hospital has been opened in connection with Miss Greenfield's well known Zenana Medical Work (S. F. E.) in Amritsar. It is to be called, "The Charlotte Hospital." Suitable premises for the growing and important work done by Miss Greenfield have long been a pressing necessity. The new buildings are extremely well adapted for it in every way.

—Rev. Dr. Clough, the well known Baptist Missionary of Ongole, in a note to the *Kaukab-i-Hind*, says: "The Lord's work here is prospering fairly well. Over one thousand baptisms [adults] connected with my station since the new year began.

—The Methodist boys' and girls' schools in Bareilly City report that they have 468 Christian pupils. This large number of converted young people will be a great power for good.

—Rev. G. Anderson, of the Scotch Mission at Seoni-Chapari, has left the mission field after seventeen years service. On the 19th ult a spontaneous gathering of Natives of all classes gave him a farewell reception and presented him with a purse of Rs. 150 as a token of their gratitude for his efforts on their behalf. Mr. Blakeley succeeds in charge of this mission.

—The Bombay Missionary Conference held its usual monthly meeting at the house of Rev. T. H. Greig on Monday evening last. Rev. R. McOmish read a paper on the Beni-Israelites of Bombay. This paper is one of a series bringing before the conference the extent and characteristics of various communities in Bombay.

—At a monthly meeting of the Missionary Prayer Union recently held in London, Mr. A. Grant from Singapore presided. A spirit of fervent prayer was manifest. The number enrolled in the Union up to date is 112. The committee are arranging to send a copy of the Prayer Union Circular to all missionaries abroad. The Missionary Bureau has received an urgent plea for workers to enter open doors in Spain. The committee would be glad to hear of any Christian congregations that would send out their missionary representative and support him in the field. They are still looking for Christian journeymen tailors willing to settle at the Cape of Good Hope. The committee also repeat their request for information from foreign missionaries concerning needy places in the field. All correspondence should be addressed to Mr. John Pamment, Secretary, Missionary Bureau, 186, Aldersgate-street, London, E. C.

—The China Inland Mission proposes to hold a Conference of its own in Shanghai, in 1890, immediately in advance of the Ceneral Missionary Conference, which meets on the 7th of May. By that time the large mission house of the China Inland Mission in Hongkew will, it is hoped, be completed, with its chapel which will seat at least two hundred.

—On the 6th of February the Soochow Bible Society held its first Annual Meeting. It has this year handed over to the American Bible Society the sum of dollars 25.25—a substantial testimony to their interest in Bible work.

—There is to be printed in the Wênchow colloquial a version of the Gospels and Acts; and the whole New Testament, in the Northern Mandarin dialect, but in Roman letters and with marginal references, has been published. The blind in Formosa and Amoy have had prepared for their special use an edition of St. Matthew in embossed type and in the Amoy vernacular."

—The missionaries of the Wesleyan mission in China held their Annual District Meeting at Canton during the last week of December, 1888. All the brethren now in South China were present, and the reports of work done were such as gladdened the hearts of those interested in the success of God's work in that great land. Seventy adults have been baptised during the year. The net increase is forty-eight, and the membership five hundred and forty. Two new chapels have been built. In the one the Native Christians gave the ground, towards the other they subscribed a considerable sum. There is a growing feeling among our Native brethren that this Christianity is theirs, and they must help to make it succeed, and we encourage such desires.

—The Shanghai *Messenger* describes a young and talented Chinese lady who has been trained in America and last year started work in Amoy. She has established her hospital on the latest and most approved ideas. The Chinese are said to approve of the extensive cleanliness required, the payment of small fee on entry, &c. It is early days, but there is said to be a good deal of satisfaction. A woman doctor for women, and that woman a Chinese for the Chinese—this is an inspiration.

—Miss M. S. Whately died at Alexandria on March 9th after a fortnight's illness. She was the daughter of the late Dr. Whately, Archbishop of Dublin. She founded the British Mission Schools in Egypt, an agency which is of immense value, and her death will be a great loss to missionary enterprise in that country.

—A young Norwegian Engineer, named Christian Dahl, was killed recently in a railway accident near Maubeuge, Nord, while journeying to Paris, to represent his country at the Universal Exhibition. A New Testament which was found upon him served to indicate to the civil authorities that he was a Protestant. Before the transmission of the remains to Norway for interment, a funeral service was held at Maubeuge, the occasion being improved by earnest testimony for the living Christ.

—The Rev. Heli Chatelaine, one of Bishop Taylor's missionaries, is in Switzerland preparing books in the Kimbunder language. He has already translated the Gospel of John.

—Meetings to commend to the care of God and bid farewell to Mr. Frederick Stanley Arnot and those accompanying him on his return to resume his missionary work in Central Africa, were to be held in Exeter Hall on the 19th ult.

—The American Sabbath Union is engaged in an earnest effort to secure the passage of an Act of Congress against Sunday work within the jurisdiction of the National Government, including the transmission of mails on Sunday. The American Sabbath Union in "this branch of its work co-operates with Catholics and labour organisations that would not wish to be counted as endorsing its religious basis."

—The Breton Bible Carriage sold or distributed last year 1096 New Testaments, 2347 almanacks, 32,044 tracts, and 208 books and pamphlets.

—Dr. Maclaren, of Manchester, made a great impression in Australia by his reading of the Scriptures. One minister says that the way in which he read the text "Come over into Macedonia and help us," laying the emphasis on the last word, was itself a sermon.

—For the second time in the history of the world a bishopric has been declined. The first instance, so far as known, was that of John Hooper, in England, about three hundred years ago. The second is that of Dr. Henry Satterlee, of New York, who declines the Episcopal bishopric of Michigan.

—Mrs. Reardon who has for some years been doing Zenana work in Taran Taran, has left to work in Jerusalem.

—Lewis Brenn, once a little freed slave boy at Frere Town, East Africa, has gone to preach the Gospel at Fimboni, near Rabai.

Telegraphic News.

Capetown, March 28th : A Customs Union has been concluded between the Cape Colony and Orange Free State. The Natal Government, however, withhold from the Union.

Paris, 28*th* : The report of the judicial administrators appointed by the Tribunal of Commerce states that the directors of the Comptoir d'Escompte de Paris are responsible for having represented the affairs of the Bank to be in a prosperous condition and for having declared an increased dividend in January when the position of the Bank was so unsatisfactory. In consequence of the above report, the Government have ordered a judicial enquiry to be made. The Belgian mail steamer Comtesse de Flandre has sunk after collision with another mail steamer off Dunkirk. The captain, first officer, chief engineer, and twelve of the crew and passengers on board the Comtesse de Flandre perished.

Paris, 29*th :* It is reported that the Government are about to prosecute General Boulanger for the part he took in the manifesto issued by the League of Patriots, protesting against the bombardment of Captain Atchinoff. The Republican Party demand the arrest and imprisonment of General Boulanger and the other leaders of the League of Patriots.

London, 30*th* : News has been received of a terrible hurricane which has visited Samoa, inflicting immense damage on land and sea. The German men-of-war Adler, Olga, and Eber, which were lying in port, were totally wrecked, with a loss of nine officers and eighty-seven men drowned, and the United States men-of-war Trenton, Vandalia, and Nipsic were also totally wrecked, and lost four officers and forty-six men drowned. Her Majesty's ship Calliope was the only man-of-war or other vessel that escaped the hurricane at Samoa, and this she did by putting out to sea.—The Oxford and Cambridge boat race was rowed to-day from Putney to Mortlake, and resulted in the Cambridge boat winning by two lengths.

31*st* : The late Mr. John Bright was buried in the Quakers' burying ground at Birmingham yesterday. The funeral was attended by many thousands of all parties, and was most impressive.

Paris, 31*st :* M. Boucher, the Public Prosecutor, has declined to undertake the prosecution of General Boulanger and will probably be dismissed from his post in consequence.

London, April 1st : The announcement that the difficulty with Morocco had been settled was premature although the Channel Squadron had already left Tangiers. A hitch has take place in the final settlement, and the Squadron is now returning there.

2*nd* : The amendment of Mr. Cremer that the proposed outlay on the naval defences of the country is unnecessary was rejected in the House of Commons last night by a majority of one hundred and seventy-one votes, and the Naval Resolution was adopted. Lord George Hamilton (First Lord of the Admiralty) will now embody his proposals in a Bill. A triangular contest is probable for the seat for Central Birmingham, left vacant by the death of the Right Hon. John Bright. Mr. Albert Bright is the Liberal Unionist candidate, and Mr. Beale, the Gladstonian Liberal candidate. The Conservatives have not yet selected a candidate.

Paris, 2*nd* : The trial of M. Deroulede, President of the Patriotic League, and Senator M. Naquet, besides M.M. Laguerre, Turquet, and Laisant, members of the Chamber of Deputies, has commenced. The charge brought against them is for belonging to a secret society, namely, the Patriotic League. This trial is irrespective of the impending prosecution of General Boulanger, which will be on a charge of treason. General Boulanger is at present in hiding to avoid his expected arrest.

London, 3*rd :* The sittings of the Parnell Commission were resumed yesterday, when Sir Charles Russell opened the case for the defence in a long speech, which is expected to last four days. He said that mis-government and the exactions of the landlords were the causes of all the crimes in Ireland. He impeached the persistent prejudice of the *Times* against the Irish.—Letters have been received from Mr. Stanley which were written from the Aruwhimi before he returned to the Interior. In them he recounts in a most graphic manner the endless march he made through a deadly and gloomy forest. By the 12th November those composing the expedition had been reduced to perfect skeletons through starvation and fatigue, whilst one hundred had either died or deserted. Having once got clear of these almost insurmountable obstacles to their progress, the expedition afterwards entered a country abounding in food. Here and there the natives opposed them, and occasional skirmishes took place. Mr Stanley says that he met Emin Pacha at Albert Nyanza on the 30th December, and that they stayed there together till the month of May. Emin Pacha then commanded a force of eight thousand men, but refused to leave, fearing the difficulty that would be encountered in transporting the women and children.

Paris, 3*rd ;* General Boulanger has issued a Manifesto, dated from Brussels, in which he states that he will not submit to a trial by the Senate for treason, and that he will remain in Belgium until the general elections take place in France.

Rome, 3*rd :* A report is current here that the Negus has been killed in battle with the Dervishes, and that a state of anarchy exists in Abyssinia.

London, 4*th* ; Her Majesty the Queen arrived at Windsor Castle last night from Biarritz.

EDITOR'S TABLE.

The Fiftieth Report of the Wesleyan Mission in the Mysore, shows that there were 56 adult baptisms, one only being from the educational work. There are 83 schools and 209 teachers. A number of the teachers are professed heathens. There are 26 recognized evangelists, two of which are Messrs Simpson and Edlin, the "Joyful News" evangelists. These two latter brethren have preached in eighty new villages, and at six fresh heathen festivals, in addition to re-visiting those reached last year. Mr. Champness may send us some more "Joyful News" evangelists if he will. India has plenty of room for them. The Mysore Wesleyan Mission reached the end of the first thousand of its converts last year.

The English Moral Reform Union have republished in pamphlet form the Official Report of Mr. Walter MacLaren's speech in the House of Commons, on June 5th last, in which he moved the famous resolution commanding the destruction of the C. D. System in India. Those who were present whilst this speech was being delivered will remember the intense solemnity which prevailed in the House whilst the following words were uttered :—

"I say, and I challenge contradiction, that one of the poorest of our Indian female fellow-subjects is as valuable as the daughter of any member of this House, and her safety and purity should be as well guarded by this House as are the safety and purity of the women of this country (England). They deserve our protection more from their helplessness and poverty.

These words fore-shadow what must be the future policy of the Indian Government with regard to women.

We trust that the friendly enquiries of the Editor of the *Harvest Field* into various partially-known religious movements will be continued. The Universities Missions and the Brahmo Somaj were dealt with in the March number.

The First Annual Report of the Madras Native Christian Association, shows that the Society has quadrupled during the past year. We wish it, and all similar independent Native Christian bodies, every possible success.

The Annual Report of the Bombay Branch of the C. V. E. Society for India shows that it has supplied no less than 400 out of the 500 Native Christian teachers now at work in this Presidency. The students at present at the Society's school appear to be a sturdy set. Of the 59 students now there, 29 can ride, 38 can swim, and 39 can plough, reap and drive oxen. The definite conversion of every student in the place is earnestly sought after. Their future work is teaching low-caste children how to read the Bible. The conductor says "our efforts will all the more be directed to making our work increasingly effective. I mean effective in the highest sense in the service of our Master." Contributions may be sent to the Rev. J. S. Haig, of Ahmednagar.

—A Quaker lady, who is herself the best known recommendation of her prescription, suggests the following cosmetics: For the lips, truth; for the voice, prayer; for the eyes, pity; for the mind, charity; for the figure, uprightness; for the heart, love.

STRAY NOTES.

By an Observer.

—Sir Dinshaw Manockjee Petit writes to the *Statesman and Friend of India* upon the cure of dysentery and other Indian diseases. He also speaks of the evils resulting from indulgence in hot peppery dishes, and puts them down in the same category as those resulting from the alcohol-habit. Englishmen newly arrived in India, who believe that prolonged health in this climate can only be obtained by total abstinence from alcoholic and narcotic drugs, and all forms of ice and pepper, are sometimes laughed at. Such will be interested to read that the Parsee baronet is entirely on their side, with regard to the first and the last items.

—A thoughtful writer in the *Methodist Times*, after stating with regard to secular-educational "mission" work in India that the effects of it are that "every child unconverted who leaves the elementary school in India leaves it 'a little infidel,'" says :—

At this crisis hundreds of Christian missionaries are absolutely needed—both men and women—not necessarily of high culture, but of simple faith. The resources of the Church at home are not equal to the support of separated and ordained men in much greater numbers, but by means of the wonderful revival work of the last seven years God has given us multitudes of devoted young men and women who only want a challenge to go forth at the Master's bidding to meet this great spiritual need in India. Cannot the Methodist Church rise to the emergency? Mr. Champness has proved, by careful experiment, that for £50 a-year each all the charges of such agents can be borne. Public opinion is moving swiftly. The men must go; and, unless some lead is given by the guiding hand at Bishopsgate-street, the movement will either be directed by the *Joyful News* Home, or circuits will be placing themselves in direct communication with the mission field, and raising money to be expended on these lines of lay—not educational, but artisan and working men—agency. It is well that in orphanages the Natives are being trained for useful trades, but nothing will redeem the Brahmins from the caste notions so soon as seeing British Christians working by the side of the Natives and teaching them their trade.

—The Crown Prince of Sweden, who last year married Miss Ebba Munck, a Swedish Sunday-School teacher, and in consequence gave up his right to the succession to the throne, becoming simple Prince Oscar, lately announced the birth of a daughter in the local newspapers as follows, "Birth—a daughter; Carlscrona, March 2, 1889; Oscar and Ebba Bernadotte." Both the father and mother are earnest Christians, and doubtless "Oscar Bernadotte" with Christ, will be a much more useful personage to the world, than the Crown Prince Oscar would have been without Him.

—"The Lord of life is vastly more glorified by His children keeping their bodies strong and well, than He is by working a miracle to heal the weakened and diseased frame, made so by ignorance and misuse. Wilfully to break the laws of health, and then in physical anguish to ask God to rebuke the disease, is very much like doing evil that good may come."

—A famine prevails in the interior of Russia. At Grenburg many persons are dying of starvation. The crops have been bad in the afflicted districts for four years.

HOW MY BIBLE-CLASS GREW.

BY MRS. H. L. GIBSON.

I have often been asked the question, "How did you manage to get such a large Bible-class?" My answer has been, "I did not get the class, it grew." I little dreamt, when I began twelve years ago, that it would ever be so large; but, like the "little seed," it has grown from a very small beginning to a "great tree."

I live in a town where there are a great many mills and factories and consequently many young women, I often wished to do something for the spiritual good of this interesting class of the community, but did not know very well how to begin. One or two girls, who had got good at a small Sabbath-school class which I taught for some time, but which I was prevented from continuing, came and begged me, if I could not teach them on Sabbath, to take them during the week. I consented to do so, provided they could get two more to come with them. The following week four presented themselves; and this was the beginning of my young women's Bible-class.

At first I intended that it should be only for Christians, as I thought something of this kind was needed to supply a felt want, viz., a class to instruct young believers more fully in the ways of the Lord. A week had not passed away, however, when one of the four asked me if she might bring a companion with her. "Is she converted?" I asked. "No; but she is very anxious to come." "Bring her, then, she may perhaps get a blessing," I replied. Another and another desired to come; and this I took as an indication from the Lord that I should receive all who would come, and make it a regular Bible-class.

From the beginning it has been quite unsectarian. Not one of the four belonged to the congregation with which I was connected. One was *Established*; one, *Free Church*; one, United Presbyterian; and one, Congregational. This has continued all through, the members of the class comprising representatives of all denominations. I would never waste my time in merely seeking to gather members to any particular Church, much as I love my own. My aim has ever been higher, even to win souls to Christ—work that will last throughout eternity.

Each week new members were added to the class, not by any special effort of mine, but by the girls themselves bringing their friends and companions. Thus it became known in the different factories and mills. Three weeks after its formation, one of the young women was awakened, and soon after was brought to decision for Christ. Another and another followed in quick succession; and each one who trusted Him was eager to bring others to hear the glad news which, by the Spirit's power, had led her to the feet of Jesus.

At the close of the first session of nine months, there were fifty-six on the roll; next year, seventy-seven. Then the kitchen of my house, in which we had always met. became too strait for us, so much so that I had to forbid them bringing any more. One girl came to me at this time, saying that, if I would allow her to bring a careless companion to the class, she herself would stay away to make room for her; "Although," she added, "I will be sorry to do so; but having got blessing myself, I would like my friend to come, for maybe she will get the blessing too." She was, of course, allowed to bring her friend and to come herself also. This, however, made me decide to look out for another place of meeting. Accordingly, we in a short time removed to the hall of the church which I attended. Every week brought fresh members. The hall was soon as crowded as the kitchen had been, until the numbers on the roll reached two hundred or more each year. About this time, the Lord was graciously pleased to pour out his Spirit upon us; and many were brought out of darkness into His marvellous light.

There is nothing of an outward kind to attract. Many fall into the mistake of supposing that the interest of such a large class can be kept up only by the aid of music, story reading, and such like. My experience has been very different. I have used nothing but the Word of God; and I believe this to be the secret of the success of my class. The more we honour God's Word; the more He will honour our work; for He has said, "Them that honour me, I will honour." I consider it of great importance that the young women should be brought into personal contact with the Word. Each one has her Bible in hand, and during the lesson turns up the passages to which I may refer; and these are marked by many of them. In this way they obtain a knowledge of their Bibles, which they would not otherwise have.

I prepare very carefully, spending over each lesson seven or eight hours every week. As soon would I think of having no class at all, as of going to it unprepared. But while I seek to give instruction, my chief aim is conversion: and never once would I teach without appealing to, and pressing upon, my class the acceptance of Christ as their Saviour and Substitute. I also give an opportunity, at the close of each meeting, to any who may wish to converse with me, besides setting apart an evening each week, on which any of the young women may come to my house to get counsel and direction on the all-important matter of their salvation. Many have taken advantage of these opportunities; and not a few have in this way been united to Christ. I look upon personal dealing as a most important part of a teacher's work, and I never lose an opportunity of speaking to the members of my class about their spiritual state when I meet them *alone*, either in the house, or by the way. I also try to know them all by name, and to take an interest in all that concerns them.

Another thing that has helped me very much is a little Prayer-meeting we have for twenty minutes, before the class gathers, at which two or three of the young women plead for the presence of the Spirit on the lesson that is to be taught. This has been a great source of strength to me, and often, when in fear and trembling, the simple earnest prayers of these godly young women have filled me with a power not my own. I believe in the power of prayer; for our God is a great God, and he has said, "According to your faith be it unto you." None are admitted to this meeting, unless they take part in it. Some have said to me, "We wish that we could do a similar work amongst young women; but, you see, God has given you the talent, and we have no talent!" Now this is a great mistake; God has given to every one of us talents for which we are accountable to Him: but it is not so much great ability, as earnestness of purpose, perseverance, and tact that are needed for such a work.

Many look upon our mill and factory workers as a sort of *lower species*. It is a great mistake; for, while there are so many who are rough and uncouth, there are also many of the finest specimens of womanhood amongst them, ay! and many noble Christians too. The way to raise them is to teach them God's truth, and anxiously to seek to bring them under its power; nothing else will do. It is not amusement they need, but something that will satisfy them, not only in time but throughout eternity. They require earnest and faithful dealing and warning; for their temptations are many and great. Even careless girls know when they are *faithfully* dealt with, and despise in their hearts those who are only "half-and-half" in their dealing with them. During these twelve years, one thousand young women have passed through the class. Many of these are now in different parts of the earth; not a few have gone into the eternal world. Some of these, by their lives as well as by their bright and happy deathbeds, have left a clear testimony behind them that they have gone to be with Jesus; over the end of others we will draw the veil.

I have had many precious testimonies as to how helpful the class has been, not only in leading to decision for Christ, but in preventing many from being led in the wrong way. As one lately said, "But for the class, where would I have been?" The results are with God. This is our sowing time, and he can make it also our harvest season; at all events, the reaping time is coming, when sowers and reapers will rejoice together.

One word to fellow-teachers. Teach with a single eye to the glory of God, and aim at the conversion of each soul under your care; anything short of this will not stand when God begins to reckon with us concerning our work. If we would have the "Well doue!" at last, we must be faithful in the discharge of our duties now. And let our practice be consistent with our teaching, otherwise we shall have no influence for good over those under our care.—*From "The Sword and Trowel."*

LESSONS FROM THE DISOBEDIENT PROPHET.

The pulpit of Grant Road Church, Bombay, on Sabbath evening last was occupied by Mr. Fuller of Akola. He preached a plain and earnest sermon of an expository character from the story of the disobedient prophet as narrated in 1 Kings xiii. ch. He drew lessons of warning against Christians allowing themselves to be turned from the path which God had unmistakeably pointed out to them by the advice or enticements of others, even though those others should hold posts of influence and honour in the outward Church. He pointed out that it was no uncommon thing in these days for a backsliding old professor to quote Paul's advice to Timothy in favour of wine-drinking, or to say in justification of other practices which militate against full consecration, "I was preaching the gospel before you were born." When God tells us to do anything out of the ordinary level of such backsliding professors we should keep right on and do it, and stand as firmly against their arguments as this prophet did against the threats and entreaties of King Jeroboam.

One sin of which Christians in India were generally guilty and against which he felt constrained to raise his voice was the unsatisfactory way in which God's Command to honour the Sabbath was kept. Many broke the Sabbath by proxy, they allowed their servants to buy and sell on their behalf. Others made frequent use of public conveyances, thus lending their sanction to binding down a large body of men to constant Sunday labour. He did not believe in ministers using Sunday trains to go to preaching appointments, better preach twice in one place. Sunday trains, with all the labour they entail, ought to be entirely abolished.

A LARGE HARVEST.

There was a great revival in Georgia in the years 1812-13, 1820, and 1827. Between fifteen thousand and twenty thousand were added to the church. This was promoted greatly through the instrumentality of Dr. Adiel Sherwood, who preached with power from on high. One Lord's-day he preached before an Association at Antioch, Morgan county. The power of the Lord came down. At the close of the sermon he asked all who wished for the prayers of the assembly to present themselves. A young gentleman of high standing and culture was the first. He was afterwards known as Dr. John E. Dawson, a brilliant, pathetic, and useful preacher. It is estimated that four thousand people that day sought the prayers of the Church, and that sixteen thousand persons, directly or indirectly, were gathered in, in two years, as the result of that sermon.

AN INEXHAUSTABLE TREASURE.

Dr. H. G. Weston recently said in an address at West Virginia.—"For fifty years I have read through the New Testament every month, yet I never go to a meeting and hear a man read a chapter without feeling that I have learned something new from hearing that chapter read."

Bombay Church Directory,

Alphabetically arranged. Ministers are requested to inform the Editor immediately of any change in the hour of services.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath Services, 11 a. m. and 6 p. m. Sabbath School 4-30 p. m., Prayer Meeting Wednesday at 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.

Cowasji Patel Street, Fort, ditto at 7. Gujerati.

Khetwadi Back Road, ditto at 7. Marathi.

Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

VARIOUS.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

Bible Reading, Mr. Glaskin's Rooms, Old Byculla Hotel, Saturdays, 6 p. m.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

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SATURDAY, APRIL 6TH, 1889.

NOTES AND COMMENTS.

"When He maketh inquisition for blood, He remembereth them; He forgetteth not the cry of the humble."

The decision of the High Court at Calcutta to leave the Christian girl Luchmin to the custody, tortures, and lusts of the vile man Radakissen to whom her depraved mother sold her, has not come upon us as a surprise. It was a decision to be expected from such Judges. "Justices" Mitter and Macpherson have done their best to make the administration of law in British India a further by-word and stench throughout the world. Their decision is flagrantly opposed to the merits and facts of the case; and the reason for it must be looked for elsewhere than in the case itself. But "there is nothing covered, that shall not be revealed; and hid, that shall not be known." Those friends of poor Luchmin who expected that her cause would receive impartial consideration by this Calcutta Court have experienced a rude shock; and have now to regret that by consenting to a judicial farce, and thereby preventing her case being fairly and quickly brought before Parliament, they have played into the hands of the moral and legal criminals who are partners in her ruin. The position at the present moment is this—a Christian girl has been sold to the highest bidder, and the highest Court in India has ratified the bargain. The curtain falls for a few days only, upon this scene of slavery and lust.

The shout of triumph which has been raised by Government organs at the defeat of Luchmin's prolonged struggle for the preservation of her virtue, will fall strangely upon the ears of the Christian public of Great Britain. That shout is no doubt a faithful index of the feelings of those to whom Luchmin has appealed in vain. It draws aside the veil of conventional respectability under which so much of injustice and wickedness is perpetrated in India, and reveals the hell within. "Out of the abundance of the heart, the mouth speaketh." But these rejoicings over the agony of a girl who has been trampled and stamped upon by the chivalry of those who represent Queen Victoria in India, will necessarily be short-lived. God and His people are not dead.

The London *Christian*, by reprinting in its columns the article from the *Banner of Asia* entitled "The Opium Iniquity—what can the Christian Church do to stop it?" has placed before its large and (in the truest sense) influential constituency, the important suggestion that the Churches of Great Britain should unite "to let the Chinese Government know that British Christians deeply lament the past opium policy of their rulers, and that the Christian opinion of this empire will support the Chinese authorities in closing the present Opium Agreement, and refusing to be a party to another." A Memorial to the Emperor and Supreme Executive Council of China, is already in course of signature among members of Christian Churches in India. Considering the gigantic hindrance which the opium-habit is to the progress of Christianity in China, and the deep degradation which that habit brings upon its people, it is not to be supposed that the Home Churches will be slow to take up the good work which has been begun here. Readers of the *Guardian* who have not yet signed that Memorial, will shortly have an opportunity of doing so.

We have forwarded to Pastor Hægert, Director of the Bethel Santhal Mission, Bethel, *via* Jamtara, E. I. R., the following sums, given in response to his appeal in our last issue for help to relieve the famine-stricken people among whom he labours. We trust that other of our readers have sent aid direct to him. "Of Thine own have I given Thee," Rs. 10; J. A. L. Rs. 10; "Inasmuch as ye did it unto one of the least of these," Rs. 10.

"THE theory of the struggle for existence and survival of the fittest, though the most popular phase of Evolutionism at present," remarks Sir William Dawson, a late President of the British Association, and the leading geologist of the day, "is nothing less than the basest and most horrible superstition. It makes man not merely carnal, but devilish. It takes his lowest appetite and propensities, and makes them his god and creator. His higher sentiments and aspirations, his self-denying philanthropy, his enthusiasm for the good and true, all the sufferings and struggles of heroes and martyrs, not to speak of that self-sacrifice which is the foundation of Christianity, are, in the view of the Evolutionist, mere loss and waste—failure in the struggle of life. What does he give us in exchange? An endless pedigree of bestial ancestors, without one gleam of high or holy tradition to enliven the procession; and, for the future, the prospect that the poor mass of protoplasm which constitutes the sum of our being, and which is the sole gain of an indefinite struggle in the past, must soon be resolved again into inferior animals or dead matter! That men should advocate such a philosophy, argues either a strange mental hallucination, or that the higher spiritual nature has been wholly quenched within them. It is one of the saddest of many sad spectacles that our age presents."

HOW CHRIST REACHED THE HIGHER CASTES.

Professor Drummond has well said that the outward professing Church is sharply divided into two classes, those who are attempting the impossible feat of climbing to heaven by ladders of their own erection, and those who accept God's plan of salvation, and allow Him, through Christ, to put forth His hand out of heaven, and draw them to Himself.

The whole of the outward Church, indeed the whole world, is thus divided. One class seeks to justify, make righteous, itself. The other permits God through Christ, to justify it. The one works hard to improve itself, to elevate itself, to enlighten itself. The other rests peacefully in Christ's hands; allowing Him to improve, elevate and enlighten it. The one unsuccessfully attempts to be saved by works. The other is successfully saved by trust, by faith. The one vainly works to create spiritual life in itself. The other accepts spiritual life as a gift from God and then works for Him.

The climax of the whole thing is this, that spiritual life is a *gift* from God, and can be obtained in no other way. The kindest thing that a Christian can do to those who are attempting to climb to heaven by ladders of their own erection is to knock those ladders down. We once heard a Black-country man in England who had been a great pugilist before his conversion, advise a celebrated evangelist. "*Don't hit their heads—knock their feet from under them.*" *By that he meant that* he was not to argue with *their intellects,* but to knock away the false props on which they rested.

This is precisely that which is necessary with the so-called "higher" castes of India. They do not want "elevating," as we have heard some half-taught Christians in India allege. They require the methods of Jesus Christ applying to them. "Except ye be converted, and become as little children, ye SHALL NOT enter into the kingdom of heaven," are the words that Jesus Christ is thundering into the heart of every high-caste man in India who hears the Gospel faithfully preached to-day.

We are being told by men in India who mis-call themselves by the name of Christ, that the Gospel is all very well for the lower castes, but the higher castes must be educated. Their pride must not be abased, as Jesus Christ commanded, by telling them that they are lost and ruined by the fall, and fast hastening on to the same destruction as the unbelieving coolie. They must not be told, like Christ told the educated Nicodemus, "Ye must be born again." They must not be told, as God says they should, that there is NO difference, for all have sinned, and come short of the glory of God."

The apostle Paul was an educated high-caste man, a Pharisee of the Pharisees, a Brahmin of the Brahmins. What was the course of Jesus Christ with him? Did He put him through a course of Roman education to "prepare the way of the Lord," as some educationalists assert Western education is doing to-day? Nay, verily! Jesus Christ took him as he was, and struck him down from the pinnacles of his deadly pride, abased him in the dust, and kept him there, until he acknowledged Him to be Lord of all.

Paul the educated, was used as a type for all time of the necessity of instantaneous conversion, and of the utter futility of secular education to change the heart.

JEHOVAH

THE JUDGE OF ALL THE EARTH.

Those who are living in active rebellion against God, HATE the idea that He has anything to do with the affairs of this earth, but this column could be filled with passages from His own Word, denoting the fact that God, the Almighty, Creator and Sustainer of the Universe, is a Personal Judge of this little earth on which we live. In Gen: xviii, 25, He is "the Judge of all the earth." In Judges: xi. 27. "Jehovah the Judge." In Psa: l. 6. "God is Judge himself." In Psa lxxv. 6-7. "God is the Judge." In Psa. xciv. 2. He is "Judge of the earth." In Acts. x. 42 He is, through Christ, Judge of the living and the dead. In 2nd Tim: iv 8 He is "the Lord, the righteous Judge." In Heb. xii. 23 He is "God the Judge of all." A large number of similar passages could be easily quoted. So full, in fact, is the Bible of the Judgeship of God, that the thoughtful reader is impressed with the fact that the earnest desire of Jehovah is that His people should have burnt into their minds the idea that the judges of the greatest earthly tribunals are helpless puppets in His hands, when He puts forth His mighty arm. "See now that I, even I, am He, and there is no God with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. . . . . If I whet my glittering sword, and my hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me."

Let us look back through the ages and see how this unchangeable God keeps His word.

Twenty-seven centuries ago, when the prophet of God rebuked Jeroboam, "the son of Nebat, who made Israel to sin," and the wicked king put forth his hand, ordering his followers to "Lay hold on him," his arm withered and dried up, and he could not take it back again, and there he stood, king of all Israel, with his paralysed arm straight out before him, until he humbled himself to God's prophet and implored him to "entreat the Lord for him."

Nineteen centuries ago, when the false apostle, for a paltry sum, betrayed the Lord of glory into the hands of His enemies, so deeply did the Holy Ghost convict him of his iniquity, that he went out and hanged himself, and, the rope breaking, fell and was disembowelled, an awful spectacle for all the ages.

Eighteen centuries ago, when Herod the king of the Romish province of Palestine, slew the apostle James by the sword, and "to please the Jews" attempted to do the same with Peter, it was not very long before "the angel of the Lord smote him," and he died of the most fearful disease of ancient or modern times, with all the creeping corruption of the grave upon him whilst still alive.

Seventeen centuries ago Nero, Emperor of the mightiest realm of that time, fastened Christians to stakes in the streets of Rome, and pouring tar over them, set them on fire, using them for lamps to light that wicked city. He died himself a fearful death, loathed and hated by the very men who had applauded his devilish acts.

Four centuries ago in secret dungeons, unearthly tortures were perpetrated on men and women for daring to possess and read the Bible. Time would fail to tell the grinding agony of the deaths of some of the Romish "Inquisitors" who committed these crimes.

Two centuries ago, when men and women, revolting against the dead unspiritual ecclesiasticism of the day, were whipped and beaten, and imprisoned by thousands in noisome prisons, for seeking to worship God in Spirit and in truth, terrible judgments fell upon their oppressors. George Fox's Journal written at this time, reads like a second edition of 2nd Cor. xi 23-28; but, beaten with rods, stoned, robbed and imprisoned as he was, he never attempted to take personal vengeance, but definitely handed his persecutors into God's hands, and left them there. It was his almost invariable experience that they either repented and became humble followers of Christ, or came to a fearful end. Space again fails to tell how this persecuting Judge was drowned, and that cruel jailor "became very poor, and died in prison; and his wife and family came to misery," and how many others who sought to destroy the Church of God, died miserable and unnatural deaths.

Thirteen years ago, on July 24th 1876, a meeting was being held at the Municipal Council Room at No. 17 Kiangse Road, Shanghai, at which the chief speaker was Admiral A. P. Ryder, son of the Bishop of Lichfield. He was endeavouring to persuade the Council to introduce the wicked system of the licensing of sin. He succeeded, and then went on to Japan, where he used his great influence as an English Admiral to introduce the system there. He retired, came home to England, preached and prayed on platforms and supported the C. D. system. But in spite of his outward cloak of religion, the Spirit of God was following him, convicting him of sin, and eleven months ago he was standing on one of the piers in the Thames. Suddenly the by-standers saw him bend under the rails and running three or four feet, jump far out into the river. A large barge oar is thrown him. He refuses it. He can swim, but throws up his arms and sinks never to rise again alive.

One year ago Sir Frank Souter, Chief Superintendent of Police in Bombay, was signing the licenses of five hundred women of ill-fame. He dropped down dead on June 5th last, the very day that the C. D. Acts, were repealed by the British Government.

To-day, if she is yet alive, the Christian child-widow at Patna is languishing in the prison house of lust, whither she has been consigned by the magistrate Quinn at Patna, and by Her Imperial Majesty's judges at Calcutta. One of these latter Justice Mitter, has already been struck with paralysis.

Verily, there is a God that judgeth in the earth.

JUSTICE AND JUDGMENT ARE THE HABITATION OF THY THRONE.

(From the "Banner of Asia.")

There are sceptical persons in high and low positions, who talk and act as though God had been bowed out of the universe which He created. But He still reigns, and "justice and judgment are the habitation of His throne." It does not detract from His quality of mercy towards the penitent, that both in sacred and secular, ancient and modern history, His judgments upon the wicked are written in letters of blood. Let the following incidents speak to those who have ears to hear.

In a striking article written by the venerable and respected Chamberlain of London (Mr. Benjamin Scott), in *The Sentinel* of June last, entitled

"The Punishment of Nations,"

he says:—"Early in 1857, (India being then under the rule of the East India Company) a native regiment was paraded at Meerut. For what? for military inspection? No! to offer the most flagrant and undisguised insult to the Lord Jesus Christ, in the person of one of His humble followers. The regiment was formed into a hollow square, and in sight of all his comrades, one of their number, who had been baptized in the name of Christ, was brought out and placed in the midst; the facings of his uniform were torn off, indicating that he was utterly unworthy to bear the livery of our Queen, now that he had become a follower of Christ; the rogues' march was struck up, and he was drummed out of the regiment. When I read the story of this insult to the Most High, and noticed that it was unreproved by a (so-called) Christian Government, I felt that some swiftly crushing blow must descend from Him who had said of Himself, 'Whosoever shall fall on this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder.' Not many months had elapsed when this very regiment revolted, at this very station of Meerut; the example spread through India, until the mutiny of the native army was all but universal, and the sceptre of British supremacy was all but broken."

FILLING UP THE MEASURE OF INIQUITY.

Also at the commencement of 1857, an iniquitous war was entered upon by Great Britain against China. The Chinese authorities wished to punish the crew of a vessel engaged in smuggling opium. The British authorities intervened, refused all explanation, bombarded the populous city of Canton, setting it on fire, destroying about 7,000 dwellings, and burning out of house and home some 30,000 people. The carnage was awful, the city into the very heart of which the murderous missiles were sent, consisted of narrow streets from six to eight feet wide, densely peopled with men, women, and children. The British nation, at a general election, enthusiastically ratified the war and opium policy of the Government; and a large expedition, with an enormous amount of the munitions of death and destruction, was dispatched against the Chinese. But "before that expedition could reach China," says Mr. McLeod Wylie, in pointing out these facts, "there burst forth in India a more terrible insurrection than has been known in modern history, and our formidable armament had to be diverted with all speed for the preservation of our Indian empire."

The wise, the Godly, amidst the events of today, the iniquities that have to be stopped, the wrongs that have to be righted, will be unswayed by the wrath and the clamour of the wicked and sceptical, but with calmness and confidence of soul, will rebuke evil-doers, and plead the cause of the oppressed, for

"The Lord is a true God;
He is the living God;
And an everlasting King:
At His wrath the earth shall tremble,
And the nations shall not be able to abide His indignation."

He maketh inquisition for blood.

INTERNATIONAL BIBLE STUDY.

Second Quarter. Lesson II.

Sunday, April 7th. Mark, xi: 1-11.

Subject:—Parable of the wicked husbandmen.

Parallel Passages. Matt. xxi: 33-43.
Luke xx: 9-18.

Golden Text.—"He came unto His own and His own received Him not." John i: 11.

In this parable the Lord Jesus Christ gives an epitome of the whole of the Lord Jehovah's dealings with His chosen race, the Jews, using an illustration, as He so often did, from the common life of the people whom He was addressing. The mountain slopes around them were doubtless dotted over with these enclosed vineyards each with its hedge and watch-tower.

The whole process of preparing a vineyard is described by Isaiah (Ch. v. 1). The vine dresser selects a propitious spot with a southern exposure, builds a wall round it, loosens the soil, and gathers out the stones, erects a tower and digs a press. Then he may truly say, "What could have been done more to my vineyard, that I have not done in it?" (Isa v. 4). What must be his disappointment, "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" (Isa v. 4). His disappointment is in proportion to the care and number of his preparations. The prophet then describes the reverse process. The failure being so decided, the husbandman destroys it (Isa v. 5, 6). The menace has been sadly fulfilled on Israel, both on its soil and on its people. (Eadie).

The vineyard presented a graphic picture of what the Lord had done for the Jews as a nation. They were His carefully tended vineyard. He planted it. Moses gives us a history of this planting in the first three chapters of Deuteronomy, and says, "For ask now of the days that are past, which were before thee since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing, or hath been heard like it? He hedged it about with the "Thou shalt not," of His commandments. He built a watchtower. He established the Priesthood, but alas! He had to say, "Both people and priests have profaned my sanctuary."

Psalm lxxx. contains a beautiful paraphrase of the Lord's dealings with Israel.

"Thou hast transplanted a vine out of Egypt;
Thou hast rooted out the heathen and planted it.
Thou preparedst space before it,
And didst cause it to take deep root,
And it filled the land.
The hills were vailed with its shadow,
And its boughs the cedars of God.
It shot out its branches to the sea,
And its tendrils into the river."

How true and touching a description of God's peculiar care of His chosen people, and of their prosperity under His favour! The vineyards were fenced for protection, though sometimes the boar intruded. How appropriate the description and prayer—"The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return we beseech Thee, O God of Hosts: look down from heaven and behold and visit this vine" (Psa. lxxx. 13, 15). (Eadie.)

From Elijah to Malachi he sent prophet after prophet, messenger after messenger. Isaiah, whom tradition says was sawn asunder; Jeremiah who was calumniated, imprisoned and finally carried into Egypt where it is supposed he died a martyr's death; Zechariah, stoned to death between the altar and the temple. And so the list might be extended. "They were stoned, they were sawn asunder, were tempted, were slain with the sword . . . . . of whom the world was not worthy."

"Having yet therefore one son, His well-beloved, He sent him also last unto them, saying, they will reverence my Son." It was not difficult for the Lord to predict the end. He knew that as they had rejected the prophets so they would continue to reject Him. John the Baptist had been recently added to the Martyr's roll, and Jesus knew that "He had come to His own and His own had received him not" and that He must suffer many things of the elders and chief priests and scribes, and be killed." Having presented the destruction of the heir to the minds of His hearers, He asks "What therefore shall the Lord of that vineyard, do?" In Matthew's account of the incident His hearers reply, "He will miserably destroy those wicked men and let out his vineyard unto other husbandmen, who will render him the fruits in their seasons." Thus conviction was brought home to their minds that God would act justly in destroying their nation if they brought not forth fruit meet for repentance. "They sought to lay hold upon Him but feared the people." God restrained their wrath because the fulness of time was not yet come.

Perhaps nowhere is the long-suffering of the Lord with sinners more beautifully set forth than in this parable. Although its primary interpretation belongs to the Jewish nation, it is also the history of the barren and unfruitful life of many a human soul; and bears an especial lesson to those who are favoured with Gospel privileges from their childhood, hedged round with godly parents and teachers, and with free access to the Book of God. From those to whom much is given, much will be required. That servant who knew his Lord's will and did it not will be beaten with many stripes.

The parables of the Lord Jesus Christ dovetail into one another. Like the different facets of a diamond, each gleams with some important truth, which is yet only one aspect of the whole. Elsewhere those who reject the Lord Jesus Christ are likened to the barren fig tree, of which the awful mandate was given, "cut it down, why cumbereth it the ground."

THROUGH RAILWAY FROM INDIA TO ENGLAND.

The scheme for the new railway from Jaffa to Jerusalem is sanctioned by the Turkish Government, and work is expected to commence next spring. If the projected through railway from England to India is carried out Jerusalem would make a good central junction. The cause of the immense wealth of Solomon was the fact that, during his reign, Palestine formed the commercial centre of Europe, Asia and Africa. It is not impossible that it may once more become the most important country in the world. Many passages of Scripture, if literally interpreted, would sanction such an idea.

ROUGH CHIPS FROM A ROUGH BLOCK

by a Journeyman Carpenter, is a compilation of wise sayings somewhat after the manner of Spurgeon's "John Ploughman's Talk." Here are some sample chips:—

He that connives at wrong-doing, commits it.
Fast living is fast dying.
A good effort a month long, might conquer habits both bad and strong.
Oppression is a fox that may have a long run, but he is sure to be brought to bay.
Unbelief is a serpent that trails the ground, but faith is a sky-lark that soars heavenward.

There are over three hundred such "chips" as these. Native editors who want "corner-pieces" cannot do better than send for a copy, either to this office, or to the publisher, J. T. Nash, Newbury, England. The cost post-free is annas 1½ in India.

It is said that king Henry IV. of France, being once taken to task for returning the salute of a poor man, said: "Would you have your king exceeded in politeness by one of his meanest subjects?"

THE INFLUENCE OF A LOOK.

By the Rev. John Bate.

How diversified is the human face! Among the vast millions that belong to mankind, not two are precisely alike. Each one varies from another according to the mind given to its owner by the Divine Spirit. The mind is the mould in which it was formed, and from which it came, bearing its own peculiarity, which distinguishes it from the face of every one else. The *look* of the human face is also very diversified. The mind, in its respective state of intelligence, passions, affections, and pursuits in life, expresses itself in the look. Hence there is *morally*, the look of honesty, the look of temperance, the look of chastity, of truthfulness, of falsehood, of hypocrisy, of uncleanness, of cunning, of deceit. *Intellectually*, there is the look of ignorance, of vacancy, of idiocy; the look of wisdom, of knowledge, of judgment, of determination, of caution. *Socially*, there is the look of welcome, of affection, of pleasure, of happiness; the look of reserve, of jealousy, of envy, of diffidence, of bashfulness. *Circumstantially*, there is the look of poverty, of wealth, of power, of comfort, of cleanliness, of degradation, of indolence, and of lassitude. There is, if I speak *zoologically*,

THE OWL LOOK, THE CAT LOOK,

the fox look, the dog look, the fish look, the bird look, the lion look, the hyena look, the bear look, &c. *Professionally*, and by occupation, there is the ministerial look, the doctor's look, the lawyer's look, the shoe-maker's look, the tailor's look, the draper's look, the grocer's look, the carpenter's look, the banker's look, the labourer's look, as well as the miner's and the chimney-sweep's look. In a word, the human look varies, as do the conditions of human hearts, character, circumstances, and occupations. These are the factors of the *look* in the human face.

Sometimes the influence of the mind through a look, is more powerful than that which accompanies *words*. "I can endure anything but his *look*," is a saying often heard in respect to a certain class of persons. Observe the influence of the look of the scold, the cynic, the vicious, the envious, the revengeful. Observe the influence of the look of the holy, the intelligent, the happy, the grateful. One has betimes felt under the look-influence of these, as though an angel from heaven shook his wings, and diffused the fragrance of its atmosphere around. "Wisdom maketh a man's face to shine," says Solomon, and one has sometimes seen such a face, and under its influence felt as though Divinity was enshrined beneath in its sweetest and loveliest attributes; as though

BEHIND THAT SHINING VEIL

dwelt the Shekinah before which one's mind was inclined to bow in lowly reverence and devout inquiry. It is said that in the latter years of Keble's life his face was like that of an illuminated clock, beaming with the radiance of his piety and wisdom.

The look of childhood in its sweet innocence differently affects us to that of manhood, with its hard features of conscious guilt. The varied looks of immoral characters which we meet in the ways of life differently influence us. The appearances of some warn us to avoid their company, and the habits which have contributed to their formation. The appearances of others excite our pity and compassion, or caution us against trusting ourselves or our property in their hands. What evidence there is in some of attempts to conceal the true expression of the soul! How often do we meet the look that is studied, or simulated, and not the natural outcome of the mind. How easily some can feign the look of piety with the pious, but among their own, the mask drops, and they appear as they *are*.

The look of old age, "serene and bright, and lovely as a Lapland night," made so by the mellowing, benign, and cheering influences of Christianity, inspires us with sentiments of religious veneration and respectful conduct; but the look of old age, rough and ill-tempered, and dark as Erebus, made so by a life's accumulated sins, unforgiven, without a hope of better things to come, inspires us

WITH COMMISERATION AND SORROW.

The look of a parent meeting the eyes of a child, under certain circumstances, affects it to weeping or smiling, to fear or confidence. The look of a teacher, caught by the eye of a pupil, deters from inattention to his lessons, or awakens him to more diligence. The look of a superintendent will sometimes awe a whole school into silence. The look of a minister has been known to have as much effect on a congregation as a sermon. Through the look come rebuke, approval, anger, joy, earnestness, and, in fact, most of the varied silent expressions of the inner man.

As the infinite diversity of forms in works of art and manufacture, show the infinite diversity of minds from which they have emanated, so the looks of men show the great variety of minds that lie enbosomed beneath.

The Rev. Charles G. Finney gives, in the words following, an account of the effects of a *Christian* look on a certain occasion: "I once preached, for the first time, in a manufacturing village. The next morning I went into a manufacturing establishment to view its operations. As I passed into the weaving department, I beheld a great company of young women, some of whom, I observed, were looking at me, and then at each other, in a manner that indicated a trifling spirit, and that they knew me. I, however, knew none of them. As I approached nearer to those who had recognised me, they seemed to increase in their manifestations of lightness of mind. Their levity made a peculiar impression upon me; I felt it to my very heart. I stopped short and looked at them; I know not how, as my whole mind was absorbed with the sense of their guilt and danger. As I settled my countenance upon them, I observed that one of them

BECAME VERY MUCH AGITATED.

A thread broke. She attempted to mend it; but her hands trembled in such a manner that she could not do it. I immediately observed that the sensation was spreading, and had become universal among that class of triflers. I looked steadily at them, until one after another gave up, and paid no more attention to their looms. They fell on their knees, and the influence spread throughout the whole room. I had not spoken a word, and the noise of the looms would have prevented my being heard if I had. In a a few minutes all work was abandoned, and tears and lamentations filled the room. At this moment the owner of the factory, who was himself an unconverted man, came in, accompanied, I believe, by the superintendent, who was a professed Christian. When the owner saw the state of things, he said to the superintendent, 'Stop the mill.' What he saw seemed to pierce him to the heart. 'It is more important,' he hurriedly remarked, 'that these souls should be saved than that this mill should run.' As soon as the noise of the machinery had ceased, the owner inquired, 'What shall we do? We must have a place to meet, where we can receive instruction.' The superintendent replied, 'The mule-room will do.' The mules were run up out of the way, and all of the hands were notified and assembled in that room. We had a marvellous meeting. I prayed with them, and gave them such instructions as at the time they could bear. The word was with power; and within a few days, as I was informed, nearly every hand in that great establishment, together with the owner, had hope in Christ."

—A singular character, a woman nearly eighty years of age, died recently in Leipsig, Germany. For upwards of fifty years she has devoted her whole time to the business of repairing broken dolls, which were brought to her from far and near. Her name was Emma Frederica Schneider, and she was known as the doll doctor. Her singular pursuit was taken up after the death of her husband and child.

Correspondence.

THE BOMBAY SUNDAY SCHOOL UNION.

To the Editor of the "Bombay Guardian."

Dear Sir,—I have to thank you for your special reporter's account of the Inaugural Meeting of our Union, but hasten to correct an inaccuracy he has fallen into (due to a misunderstanding no doubt), of attributing the accident—unfortunate, yet an accident—of there being but *one lady* elected among the 12 members for the Committee, to a supposed arbitrary limit established by the Missionary Conference. This is not so, at all; as the Missionary Conference had nothing, and will have nothing, to do with the election of the 6 Members arranged to be elected by the Members of the Union. It is probable that shortly other ladies will be added to the Committee.

I take this opportunity of thanking those Ministers and S. S. Superintendents who have so courteously and promptly sent me rolls of names of all they know willing to become members of the Union. I earnestly beg *all* others in the Bombay Presidency to send me, as early as possible, rolls of Native and European S. S. teachers and workers within their province, as also members of their respective churches, who may express their desire to be enrolled as members of the "S. S. Union of India." I shall be happy to give any information upon application.

Yours faithfully,

M. T. Carroll.

(Hon. Sec., Bombay Sunday School Union.)

[The mistake alluded to was not on the part of our reporter. Words were used which distinctly conveyed the idea in question. The fact remains that the Missionary Conference have not elected a single lady on their section of the Committee. We trust that this anomalous state of things will be remedied at the earliest opportunity. There are usually more women than men engaged in Sunday School teaching.—*Ed.*]

A REVIVAL WANTED.

To the Editor of "The Bombay Guardian."

Dear Guardian,—Now-a-days there is constant criticism of missionaries, their work, and methods. I believe it will do good in the end, though it is often severe and untrue as to facts. But it does not seem to me that our criticisers reach the difficulty or propose the right remedy. Living on £8 a year or dressing like the people and living among them is not the remedy. These have their place and influence, and a man may be able to do all this, and yet not win the people from their sins. There are scores of missionaries in India who do not receive £400 a year, who are ready for any sacrifice, even to the laying down of their lives if need be, that Christ's Kingdom might come in this "the land of our adoption."

It seems to me, the great need, the remedy for all this great spiritual barrenness is an out-pouring of God's spirit upon missionaries of all classes, and upon the Native Church. There are many young men serving as Catechists and helpers who are not doing so from the sense of any call from God to the work, or to whom it is "woe is me," if I preach not Christ to my brethren. They may succeed in convincing the intellects of the people; they may preach the gospel ever so plainly, yet without the unction of the Holy Ghost, the people are only hardened. This may be said of any Christian.

May we not leave our criticisers to themselves and not seek to defend ourselves even though sometimes wrongfully misrepresented, but humble ourselves before God until He pour out upon us and our Churches "the promise of the Father," the baptism of the Holy Ghost? It is only as we are thus equipped that we are fitted to present God to this dear people so that their refuge of lies shall be swept away. In the light of this out-pouring of His spirit upon us,

many evils and defects in work would also be swept away.

In the great revivals with which Mr. Finney was connected he directed *first* his preaching to the "house of God," until she was healed of her back-slidings and whatever of quarrel or contention among the Christians was put away, and they became a praying church, baptized with the Spirit, and then they went forward with him for the conversion of those out of Christ. Often whole communities were turned to Christ. Mr. Finney received repeated baptisms of the Spirit. He was very intimate with Christ. In the last sermon he ever preached, I heard him say, "I know the Lord Jesus Christ better than I know any man." It seemed to me the secret of all his success. He so presented God and His holiness to his hearers that their refuge of lies, their false hopes crumbled before them. Even hundreds of professing Christians were led to see that they had never been converted. Men confessed crimes and turned to God. We do not need "a Finney" in India, for Finney's God is our God: but we need to know God as he did, and to be filled with all His fulness, that we may be enabled to hold up Christ who has said; "If *I* be lifted up, *I* will draw all men unto Me."

I do not believe God wants us to seek "power," "a baptism" as "a something" to be obtained; but I believe He wants us to seek *Him* and if we are empty, *He* will fill us, *He* will give power for "all power belongeth unto Him." I was struck in reading Mr. Finney's Autobiography this last time that his baptisms of the Holy Ghost always followed some new manifestation of Jesus to himself. It was the sight of Him that melted his heart and filled it.with joy unspeakable. He looked upon men not in the wretchedness of heathenism but as in rebellion against God and he spent himself to reconcile men to God.

What are we doing to lead our churches and people up to desire God thus? May we not humble ourselves before Him and seek Him until He be found of us and our people? I believe when the Church of God thus turns to Him that a great out-pouring of His spirit will follow, and thousands turn to Christ, and India be a Christian land. For God is able to do the work of a thousand years in one day.

A Missionary's Wife.

April 2, 1889.

The Rev. J. H. Garden, Panchgani, writes—"Mrs. A. E. Winter, wife of Rev. A. E. Winter, M. E. Missionary at Bellary, died at her residence there, on March 28th, after a very short illness. Bro. Winter is also unwell. Will Christian friends pray for our afflicted brother." We are sure that our bereaved friend may count upon the sympathy and prayers of our readers.

PASSENGERS ARRIVED.

Per P. & O. Str. *Siam* April 1st.

From London—Miss Rogers Miss Pryce Capt and Mrs Dobbs Miss B Hewitt Miss McDarrel Mr A Garner Mr Clayton Miss Herbage Mr S Dames and Dr O'Connor.

From Naples—Mr H B Bliss Capt Kennedy and Hon C Macaulay.

From Venice—Rev J Mackay.

From Brindisi—Mr C E Fox Mr Woods Mr Rowland Hill Mr and Mrs Macpherson Mr and Mrs Johnstone and 2 children Mr Moore Mr R D Hare Mr McCartie Mr J W D Johnstone Mr Barker Surgeon Hawkins Mr D'Oyley Miss White and Mr T Kingsley.

From Port Said—Mrs Allen

From Aden—Major Patterson.

PASSENGERS SAILED.

Per P. & O. Str. *Pekin*, April 5th 1889.

For London—Miss Hotham Major-Genl D MacFarlane Mrs A W Robinson Mr A P Robinson Mrs Ellwood and child Master Ellwood Mrs Moore Miss Strolin Dr and Mrs Dallas Hon Mrs Herbert Miss Lewis Mrs Macbeth and child Mr and Mrs Macdonald and four children Major P H Smith Dr Caldecott and friend (Mr Campbell) Dr Parker Two Misses Macfarlane Mrs Macfarlane Col and Mrs Molloy and child Mrs Hunter and four children Mr Larkin Mr D Colvin, Mr Phelps Mrs Montgomery and infant Mrs McClintock, child and infant Mr Raoji Bhaital Patel Mrs Gerard Mr Mathura Prasad Miss Hunter Mr G D Coleman Mr H R Morgan Capt Downs Mr M Bishop Mr and Mrs Blood and two children Mr and Mrs D Campbell Mr L R Fraser Mr T J Bennet Mr Causely Miss Snuggs Mrs Morgan Mr Freienstein Mr J Glover Mrs C Crosthwaite Mr Gaskell Exton Mr R Baumbach Mr W S Howard Mr Freeman Mrs Warter and child Miss Freeman Mrs H H Butts and infant Mrs Lindsay Neill Mr F W Liokinson Major Brereton and Mr and Mrs Morris.

For Brindisi—Col Boddam Miss Boddam Sir R and Lady Sandeman Mr S Tremearne Mr and Mrs Ford Mr Patterson Mr and Mrs F L Charles Miss Cotes Mr M Durst Mr Cheetham Mr J L Rosario Mr L R Burrows Mr J Menzies Mr and Mrs Fuller Dr Mulvaney Mr Muncherjee Edulji Morris Major S G Smyth Mr M S Mehta Mr H D Allbless Col and Mrs W H Wilson Capt B Burton Mr Prestwick Capt H Cradock Mr M S Sturrock Col Dicken Mr L N Broome Dr F Perry Mrs A P Howell Mr Campbell Mr J A Kelly Mr Sevjee Hajee Mr Vajifdar Mrs Lewhellin Miss Elliot Sir R Harvey Mr H V Hunter Hon R Steel Mrs Hart Mr H Stevens Mr H M Kothari Major-Genl and Mrs Stanley Edwardes Mr E W Campbell Mr D Gostling Capt Dewar Mrs Caleb Mr F Cohen Mr C E Mitchell Mr R J Benson Mr F Wills Mr Manson and Dr Lyon.

For Suez—Mr Blight and Mr Ladanburg.

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Mr. W. A. E. Boyd, 6th Nov. 1889.....	6	0	0
Gen. John Field, 27th Feb. 1889.....	10	14	0

BOWEN MEMORIAL FUND.

The Editor of *The Bombay Guardian* has received Rs. 20 from Major General Green of Upper Norwood, England, for the above Fund. It has been duly forwarded to the treasurer.

CHANGE OF ADDRESS.

Special notice to correspondents, exchanges, and our friends generally.

The Anglo-Vernacular Press and "Bombay Guardian" Printing Works, are now **entirely removed** from the old premises at Two Tanks, to the new, at foot of Grant Road Bridge, and Mr. Sumant Vishnu has no longer any interest in the business. All postal communications should be addressed—Manager,

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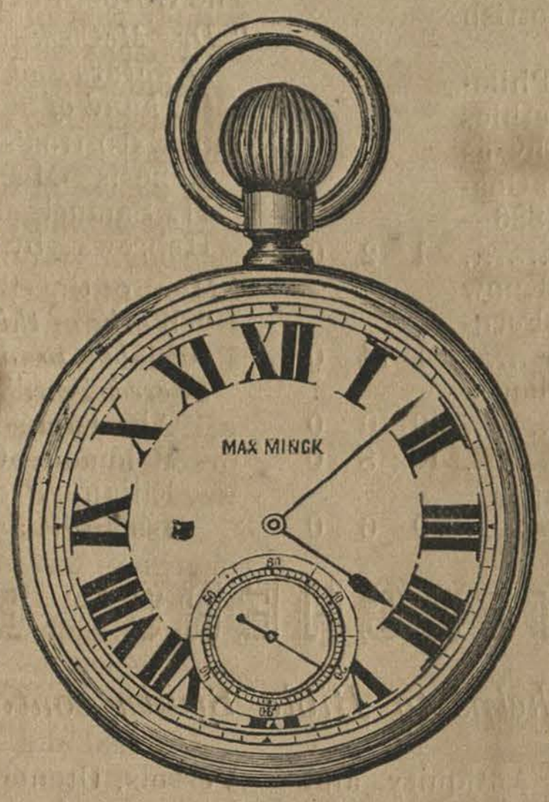

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